PRICE TWOPENCE. 3s. per annum post free.

The Non-Subscribing Presbyterian.

No. 252. JULY, 1928.

CONTENTS.

		Page.
1.	Wayside Gatherings ..	Front
2.	Notes of the Month ..	629
3.	Correspondence	630
4.	Temperance Notes ..	631
5.	Annual Sermon	632
6.	Remonstrant Synod ..	635
7.	Reports	639
8.	Obituary	640

Wayside Gatherings.

Lord Oxford on Dr. Orchard.

Extracts from the late Lord Oxford's journals have been appearing in "The Daily Telegraph." Here is an interesting one: "December 22nd (1919) I made the most of my Sunday opportunities, going to a dissenting chapel in the morning and to St. Paul's in the afternoon. The former was the more interesting, as I heard for the first time Dr. Orchard, who is now one the fashionable preachers of London. He is well worth hearing as he knows what argument means and talks excellent English. But his sermon would have shocked my puritan forbears: as someone once said of a discourse of Mayer's 'There was not' (from their point of view) 'enough Gospel in it to save a tomtit.'"

* * *

By Their Fruits . . . .

"On every side you hear disparaging remarks about the Church in general. What is it all good for? people say. Folk go to Church on Sunday, they say, to have their emotions massaged. As one of our modern poets put it:

> "They're praising God on Sunday,
> They'll be alright on Monday,
> It's just a little habit they've acquired."

What good comes of it? people say. Well, let us not talk about it, let us show them. Let us make our serviceable overflow so vitally important, luminous, beautiful and indispensable in its community, that all through the city, regardless of sectarian lines, people will say, **'That is a Christian Church.'"**—Dr. Emerson Fosdick.

* * *

Proof Enough!

After the service the preacher, who was of an old-fashioned type, favoured the old lady with his views on eternal punishment. There was a great deal of fire and brimstone in it. "I don't believe it" the old lady said, impulsively, "no human constitution could possibly stand it."

* * *

Premier's Love of Books.

What I feel in the life I lead is this: I think of those words: "I have sought for peace and I have never found it save in a nook with a book." And back to the nook sometime I go. I do not know whether physical conditions will allow me to enjoy my reading as a child; whether I can balance myself on the hearthrug as I did when I was a child, time alone will show. But that I hope to do before I die, and then I have no further ambition than that of my cousin Rudyard Kipling. If the first people to greet me in the next world should be good Sir Walter and Jane—and may I just add a little Schubert music who so happy as I, provided always that afterwards I may be allowed to sit in a corner for a real good talk with Mrs. Gamp."—The Rt. Hon Stanley Baldwin.

* * *

The Look Ahead.

> I am done with the years that were: I am quits:
> I am done with the dead and the old.
> They are mines worked out; I delved in their pits,
> I have saved their grain of gold.
> Now I turn to the future for wine and bread;
> I have bidden the past adieu.
> I laugh and lift hands to the years ahead;
> "Come on! I am ready for you!"
>
> —Edwin Markham.

* * *

An American paper, referring to a certain lecturer having announced that he "speaks straight from the shoulders," comments as follows: "Too bad some these talks can't originate a little higher up."

—A. W.

Notes of the Month.

The Annual Meetings.

The Synodical Meetings held on June 19th and 20th were important and stimulating. On both days much valuable business was transacted. The various proceedings passed without any of those hitches which oftimes afflict the best regulated meetings. The Remonstrant Synod, though now occupying a subsidiary position in view of our United gathering in general Synod, is of great importance to the Churches composing it. It has business of its own which it is not possible to neglect. It is a Synod with historic associations indispensable to a complete understanding of the development of our Church life. Its historical records are still eloquent of movement and glowing life, and if understood and assimilated, will indicate the process by which progressive revelation in our community has been maintained. The stimulating address—all too short and apparently unpremeditated—of the New Moderator, the Rev. J. Glynne Davies, when he assumed office showed that he is aware of the heroism and self-sacrifice of our fathers in the faith on behalf of Christianity in its most simple and intelligible form. The address fell like the breath of a new life on the more matter of fact proceedings of the day. His glowing words are an anticipation of the stimulating qualities we may expect from him in the near future.

The meetings of the General Synod next day had necessarily a fuller attendance, but much remains to be done to indoctrinate our laymen and some ministers in a more willing recognition of personal responsibility for the general welfare of the Church. Independency is unconscionably long in dying out among us. Complete unity is a matter of slow growth and personal idiosyncrasy is a persistent weakness. We would respectfully appeal to all concerned to meditate on the great importance of devoted enthusiasm for the Church as a whole. However, on the part of both laymen and ministers, there was considerable anxiety evinced to assume responsibility for the functions we are called upon to fulfil. The social side was adequately maintained at the annual dinner which was largely attended. It is to be deplored that more time is not available for strengthening the social side by devoting more attention to sentiments we are all anxious to maintain and to foster. The dinner was followed by the Annual lecture given by the Rev. Wm. C. Hall, M.A., of Southport on "The Revision of Christian Theology." A good audience was present to hear a closely reasoned and stimulating lecture which we hope to publish in full next month.

* * *

A New General Assembly.

The outstanding event in the history of our Congregation in Great Britain was the Amalgamation of the British and Foreign Unitarian Association and the National Conference of Unitarian Free Christian and Non-Subscribing Congregations which took place in Whit week. Whatever developments may issue from this Union it will be the earnest wish of the members of our Church to be in full accord and sympathy with the aspirations of the freest Christian organisation we know of in Great Britain. The General Assembly having been constituted we are gratified that the difficulties in the way have been largely overcome. It has been brought into being with the least possible difference of opinion consistent with the liberty which they and we have always maintained in the past. Disintegrating influences were not wholly absent, but, with the Christian charity which is never absent from our Congregations in these islands, they were not considered sufficient to outweigh the overwhelming advantages that must accrue from a concentration of forces. The Non-Subscribing Presbyterian Church of Ireland wish the new General Assembly every additional influence and concentrated power in its efforts to further the coming of the kingdom of God on earth.

We shall watch developments in the near future, not unmixed with some anxiety, but with complete sympathy with their aims ; and we anticipate that the Union now achieved by their efforts will aid us in vindicating before the world with growing certainty the power of God in the human world.

* * *

The Sunday School Conference.

This popular function was held on the usual date, namely, the first Saturday in June. We regret that we are not in a position to give as full an account of the proceedings as is desirable. We have received no official report.. The place of meeting this year was the Non-Subscribing Presbyterian Church, Ballycarry, where a large attendance gathered from the various Churches.

The Conference met at 3-45 p.m. when the minister, the Rev. W. G. Marsden, conducted a short service. As usual on these occasions the Moderator presided, and in a short speech introduced the Rev. S. E. Bowen who read a paper "On an Association of past Scholars." It was a well-thought out paper, giving minute suggestions as to what might be done to encourage the young people to more active service on behalf of our Church and urging the advisability of bringing the younger generation into closer touch with each other. It was a thoughtful and practical paper, well worthy of further consideration in detail. We hope it will be possible to reproduce it at a future date. The Moderator appealed for a better collection than usual which we hope was realised. The funds of the Sunday School Committee require to be replenished. The expenses lately have been very considerable. The Ballycarry Congregation hospitably entertained the Conference to a welcome tea which was much enjoyed. The day was beautifully fine and the proceedings throughout were such as could be desired.

NOTE.—*Next month we hope to publish an account of the Ordination Service at the First Presbyterian Church, Belfast, when The Rev. Nicol Cross, M.A., was duly ordained by the Presbytery of Antrim.*

We hope also to print next month the Annual lecture on the "Revision of Christian Theology."

Correspondence.

"The Non-Subscriking Presbyterian."

Sir,—The powerful appeal made at the Synod, on behalf of this Magazine ought not to be allowed to pass unheeded. It would require a circulation of thousands, as is proven in the case of a denominational magazine circulated across the water, in order to pay its way, independent of subsidies. In the case I refer to as many copies are distributed free in one congregation, as would cover the whole issue of our magazine. Congregations set aside sums of money, £10 or £20 a year solely for the magazine, and have the magazine localized, that is, covers devoted to local advertisements, and a page for purely congregational purposes, such as church-calendars and notes. Here in Northern Ireland, we cannot do anything of that kind. From what was said, evidently the NON-SUBSCRIBING PRESBYTERIAN serves a need, and its termination would be a severe loss to our Church. The situation would be saved, if each Congregation made a point of allocating a certain sum towards its support. In the course of a year One Pound would be no great strain on a congregation's finances, and richer congregations might give more, and thus the unavoidable annual deficit would be recognised and met.

Trusting that there will be a promdt acceptance of this suggestion.

JOHN BARRON.

June 24th 1928.

First Presbyterian Church Minister's Letter.

Hampstead,
May, 15th, 1928.

Dear Friends,

Under the providence of God the First Presbyterian Church begins a new chapter of its history on June 21st, and I, about to be your Minister, appeal to all the members without exception for a fresh consecration of themselves to the great work which lies before us. My confidence is not in myself, but in the Divine Spirit, without which we can do nothing of abiding worth, and in your full loyalty and hearty co-operation. It is not loyalty to myself I desire or ask for but loyalty to the Most High God, to the Cause and to the Church, in comparison with which we are personally of no account.

Let us give ourselves and forget ourselves in dedication to the Eternal Ideals and Sacred Interests which are committed to our charge, whether as responsible officers or humble members of a high fellowship whose head is God and which is the Body of Christ.

I charge you to keep His Spirit of love and charity and service in all the concerns of our one brotherhood in the church, which is a divine family, and I beg on the threshold of my ministry, to be upheld and sustained by your constant and faithful prayers. Do not neglect to pray for us and the blessing from above will assuredly come. I have too much experience to doubt that, let prayer be the root of our common life, service the flower of our common prayer, and all is well.

Your servant,

R. NICOL CROSS.

Temperance Notes.

It is not possible to get two people who are exactly alike; but we may discover resemblances which will enable satisfactory comparisons to be made within large masses of men who may live in the same street, who are employed at the same factory, or who are in receipt of similar wages, etc.

In almost every walk of life there are people who are decently clad, healthyminded, comfortably housed, and who possess many articles of use and convenience. Contrawise, there are careless and indifferent people who are ill-clad, badly fed and worse housed, who have no possessions of a useful and pleasureable nature. These two groupings by no means cover every type of people but they are often met, and a casual acquaintance with the general conditions of their lives reveals some striking contrasts and all who see them should avoid the follies which lead to people becoming like the poorer type. It would be a senseless selection which chose the worst when the better was available, and it would be like having the opportunity of buying 2/6 quality of eggs for 1/6, and purchasing the 1/6 quality at 2/6.

Strange though it may seem, that is what people are doing in other directions, and in no way is the contrast better seen than in the results of expenditure upon intoxicants. There is the waste of good money and the wreckage of health, wealth and social status; and the price is a high one.

It would be a great thing if men and women could be persuaded they were worthy of the best things available in this life, and that God our Father intended them to be capable of living lives of high endeavour; but the tendency of liquor is to make people satisfied with something less than the best. Also to destroy the desire for endeavour or attainment.

It is a pertinent question to ask, but, why are there in our large towns and cities, more public houses and liquor shops in the slums than there are in residential areas. The answer given to the question will reveal the nature of the social problem associated with the common sale and consumption of intoxicants. There is profit and power in drink produced poverty, and in the heedlessness of people to their social welfare.

An interesting comparison may be made between the people of the public-house ridden slums, and the natives of America, Australia and New Zealand. The white man has gone to these countries, conquered, subdued and segregated the natives, and there is now a tendency towards the extermination of these primitive peoples. The white man has made it impossible for the Red Indian, the Aboriginie and the Maori to have free contact with civilised folk. He has drawn a circle around their lives, fixed the boundaries of their freedom, and limited their activities. With a resolute and forbidding voice he has cried, "So far, but no further."

The white man's policy may or may not be condemned, but the fact abides that he has repressed the natives and refused to allow them a free environment, and the result is they neither share in the vital aspects of civilisation nor promote the institutions which promote civic life.

These experiences abroad have their counterpart at home and may be seen in every slum of our great cities, where, as we have already noted there is an abundance of liquor shops. These slum dwellers have many things in common with the primitive peoples whom the white man has mastered. They are as surely segregated from the rest of the community as any tawny skinned native, they do not share in civic life, they are not even interested in the living issues of the day, and to all intents and purposes they are the victims of the liquor business which thrives upon their poverty. They are exploited, conquered, and segregated. In their midst the betting touts have their runs, and surrounding the slums are all the props of our worst forms of social evil.

This contrast is not a fiction. It may be verified every day, and so long as men and women are willing for it to abide, so long shall we have a social problem which will perplex our reformers, and a set of conditions which will thwart all attempts to build a new social order in our midst.

There is no place for liquor in the economy of a nation, and it is unthinkable that a liquor system will be found in the Kingdom of God.

Here are strong words from G. J. Holyoake, the Great Reformer:—

"Intemperance is uneconomical, it is madness at large, and in countless families men and women are shut up with these maniacs, and live in daily jeopardy and terror. It is better to have a tyrant or a snake in a community than a drunkard. You might kill the beast or the reptile, but a drunkard might kill you. It does

not pay to manage to keep him in a community. The most brilliant men, the sweetest and most self-denying of women whom suffering weakens, or sorrow bows low come to this drink fiend. Thirst madness is stronger than love, duty or decency. Could it be foreseen before the treacherous habit becomes master, they would do in the word of Charles Lamd :

'Clench their lisp and ne'er undo them.
To let the deep damnation trickle through them.' "

Annual Sermon.

"He that cometh to God must believe that He is."

SYNOD, JUNE 19th, 1928.

In the First Presbyterian Church, Belfast, at 8 p.m.

By the Moderator, the Rev. D. J. Williams.

He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. Hebrews xi.—6. This statement, bearing as it does evidence of its own truth, is worthy of attention on this occasion in that it suggests a theme one would desire to see brought into notice more often than it is, namely, the state of religion in our community. There is a conviction slowly, and I hope steadily, growing in our midst that sufficient emphasis is not laid on the main object for which we are associated as a religious community. It is true that we have our standing orders and official duties regularly pursued—important and necessary as they are ; but, judging by past experience, they do not appear to create that amount of enthusiasm in the bulk of our people which is apt to stimulate glowing interest for Christian endeavour and Church life. Lest a stealthily atrophying process sets in it would appear that something should be done, and that quickly, to encourage a vigorous revival of feeling for religious truth.

The Christian Church is generally believed to be approaching a turning point in its career which may have far reaching consequences unless the new outlook on life produces new measures and new men whose minds and hearts are wide open on the Godward side. It has been stated by a competent and sympathetic observer that " the function of religion is to restore confidence when it is shaken by crisis. Men do not seek crisis ; then would run away from it. Crisis seeks them ; and whereas the feebler folk are ready to succumb, the bolder spirits face it. Religion is the facing of the unknown. It is the courage in it that brings comfort." If this is true, and I believe it is, where are we to look for man's restored confidence ? Where is the starting point to be found ? How are we to set about it ? The aphorism of the Epistle to the Hebrews goes to the fountain head and supplies the answer, " without faith it is impossible to please God : for he that cometh to God must believe that he is and that he is a rewarder of them that seek after him." Wordsworth endorses this view in the Excursion—:

> When the wanderer says :—
> " One adequate support.
> For the calamities of mortal life
> Exists—one only ; an assured belief
> That the procession of our fate, howe'er
> Sad or disturbed, is ordered by a Being
> Of infinite benevolence and power ;
> Whose everlasting purposes embrace
> All accidents converting them to Good."

In the depth of our being we feel the truth of this, that an assured faith in God is the only stable foundation of vigorous, progressive, aspiring Church life. Benevolence and power flow unerringly from the conviction that light and truth, more life and fuller are gained in increasing measure by intimate contact with the Infinite Spirit, the giver of all blessings. It is as the wanderer in the Excursion tells us : " By faith,

> " Faith absolute in God, including hope,
> And the defence that lies in boundless love
> Of his perfections ; with habitual dread
> Of aught unworthily conceived, endured
> Impatiently, ill-done or left undone,
> To the dishonour of his holy name."

It is this conviction that the religion of the spirit will work in us the will and power to do God's good pleasure.

But the question, what does coming to God stand for ? receives answers that may be termed by-products of religious association, some of which cause a blush of shame to mount to any honest countenance, that is, to any sincere believer in God. Interested motives delude so effectively that the idea of seeking God as a first object finds at best, but a vague realisation. At

all times in past history there have been sceptical minds either not specially interested in confessing and realising belief in God, or are doubtful of its validity. These are to be found in every community, and there is little wonder that indifference and possibly hypocrisy creep in, and make sad havoc of religious profession. There are at the same time the dull and uninspired materialists indifferent to the existence of spirit, referring all spiritual growth to mere material progress, or paying respect to the secular to the exclusion of spiritual aspiration. There are also profiteers in holy things for personal objects, seeking social and other advantages. Their number is not inconsiderable. These are the main cause of honest doubt of the validity of religious profession. Lastly there remains to be accounted for the social urge which impels people to foregather, for human nature is gregarious and loves company, and thus engenders social intercourse in institutional activities which may or may not further the objects for which they ostensibly band together. All this, and more also, is liable to war against the ideal of life as it was found in Christ Jesus, Our Spiritual head.

Cardinal Newman once admitted that "popular religion is always a corrupt religion." It may be that this cannot be said of our faith, for popularity is the last accusation that can be levelled against Unitarians of the Non-Subscribing variety. But there is a kind of corruption equally deadly and even more devastating in its effects, namely, despising and wholly neglecting associated religion—a too common feature in many Protestant Churches. It is so in our circle in a somewhat aggravated form. Is there any wonder that we, along with other Protestants, are prone to rest on a futile complacency. Have we not heard of heads of families, supposed to be intimately imbued with our principles alleging loss of faith as a reason for indifference to religion and worship? This is a serious thing, and more of a misfortune than an active dereliction. Yet these are counted as figureheads, continuing as monuments of despair, indicating through their attitude a fact, long obvious to the discerning, that he who would enter into our midst must abandon hope for better things. This kind of want of leadership will not suffice, but it has prevailed for a considerable period. It breeds despair, inanition, and in the long run, death. The purely religious interests are kept for the most part in the background, and any special consideration of them has to be apologized for. Financial values have indeed been regarded as important and worthy of consideration. Where these are felt to be paramount religious interests sink to zero.

The status of Reformed Christianity after the Protestant pattern when resolved to its logical conclusion is greatly in need of being maintained and nurtured by us. The order of Church government observed among us is amply sufficient to secure the religious emphasis required—given the right spirit. No better order was ever devised when observed in spirit as well as in the essentials of the letter. It is a representative order, securing a status to each and every loyal adherent. In recognising efficient service in congregational life the Eldership requires to be maintained at full strength that material interests may not be overlooked, and the Session convened regularly to watch over and to guide the worshipful activities of the members. It is in full loyalty to the order of Church government under which congregational life exists that progressive religion is maintained.

Disquieting accusation of disorganisation are during these days levelled against Protestant Churches. It is obvious that this is likely to be true of our Church, the most consistently Protestant of Reformed Churches.

Does this mean that the reformation imbued with the express purpose of securing direct communication with the Divine Nature is to be stultified and brought to naught? or that believers fail to seek God if haply they may find him in worship and spiritual communion? The Dean of St. Paul's said a true thing in a recent little book, "A religion as believed and practised cannot be far in advance of its worshippers"; and this is as much as to say that the protestations of reformed Churches is of value and worthy of respect in so far as they believe in God, exercise faith and recognise his direct influence on their lives. If they develop their religion will become more enlightened and more ethical; if they are declining in aspiration, religion will lose connection with earnest endeavour, and will degenerate into a matter of form, into a mere custom languidly adhered to. Let us see to it that the institutions of religion, whatever may happen, may not be completely secularised. It is then, in fact,

that corruption will set in in ominous fashion, and life in them will become unhealthy and impure. Another quotation from the Dean of St. Paul's puts the case convincingly. "Religion," he says, "as embodied in institutions is like those chemical substances which are never found pure. The inspiration or revelation which gave it birth partly congeals and partly evaporates." Our Non-Subscribing institutions have need to remember this, that the pure spirit of religion may not vanish in evaporation. It is, above all, necessary that our people should "look to the rock whence they are hewn and to the hole of the pit whence they are digged." Inspiration cannot be allowed to fail while there is any manliness left, and there are lots of it about needing only to be roused into action; but revelation comes from the Infinite Spirit in contact with human life; and consequently, God must be worshipped and enquiry of him diligently sought. Religious association kept well in front of all our activities will instil into us a great truth, namely, that "religion stands by when there is something to be done and suggests that it can be done well and successfully nay, that it is being so done. And when religion is of the effective sort, the believers respond to the suggestion and put the thing through. As the Latin poet says, 'they can, because they think they can.'"

Confessing as we do that we are heirs of the reformation and believers in the one and only God, we are in duty bound to protest against irrelevances; for religion is the life of men and enemy of make-belief. The faith with which we are associated claims the right of immediate access to God without the intervention of a professional priesthood. It insists on inward conviction of its truth, and conviction is indispensable to inspired lives. Our faith asserts the absolute worth of the individual, that each one, however humble, is liable to receive direct communications from the father of lights. That this in the main is the faith bequeathed by the Reformation appears to be true, that it is the conviction of Non-Subscribing Presbyterians is equally true and emphatically held. It brings to our understanding a truth liable to be forgotten when, as sometimes happens, religious work is a matter of routine and obviously secularised. We are a body of believers who regard ourselves as existing under a Supreme Authority that possesses jurisdiction over our comings, goings and doings; that we do not possess sufficient guidance without asking direction from a providence which is above all, through all and in all. In view of obstacles and perplexities which cause the best regulated society to stumble and even fail disastrously, there is a way by which they can be overcome. We must hitch our wagon to the pole-star of truth. It will infallibly indicate the way the righteous God requires us to walk.

We conclude that our Church stands for faith in God. It is the liberty believers in him hold fast and will not let go. Liberty has always its limits in every walk of life. Degeneracy and licence always set in when liberty to pursue a stated object is held to be a matter of choice. Moral freedom, says Mr. R. R. Marett, "is the will to give out more than you take in, to repay with interest the cost of your social education. If is the will to take thought about the meaning and end of life, and by so doing to assist in creative evolution." The imperative duty devolves on us to obey God as he reveals himself to us collectively and individually, and to worship him in sincerity with understanding hearts. Where this liberty is not embraced with ardour, where loss of faith engenders incredulity, and indifference becomes a languishing attitude, and unfaithfulness withers high purposes, and holy thoughts and feelings are clouded over and material aggrandisement usurp the functions which are the right of God-fearing people, then, however confident the Church as an institution may be, it always 'quenches the spirit, despises prophesyings, and strangles every attempt to put new life into dry bones.' But in such circumstances there is no satisfaction, no continuance in well-doing. We must reach forward to the heights as well as look down into the depths if we are to measure correctly the abyss between corroding scepticism and creative faith. Lugubrious despair cuts no ice for any man. Browning's Bishop Blougram furnishes the contrast neatly in dramatic fashion:

> "No, when the fight begins within himself,
> A man's worth something. God stoops o'er his head,
> Satan looks up beneath his feet—both tug—
> He's left, himself, in the middle: the soul wakes
> And grows. Prolong the battle through his life!
> Never cease growing till the life to come."

Belief in God is the assurance that goodness does and must prevail. Doubt, if long persisted in, is withering in the end, but

trust in higher goodness induces energy and abounding life. If there is more life abounding in the Universe, of which there is abundance of proof, there is fulness of joy awaiting the children of men. Sir Henry Jones in his lectures, "A Faith that Enquires," notes the stimulating effect of faith in God when he says, "'The Perhaps' of religion is so magnificent if it is true; for it gives new worth to everything! while, without it, life at best is petty, its interests are shallow, and it passes away so soon! Indifference as to the truth of this 'Perhaps' is not easy for man, and it is not wise."

Uplifting faith in God, unintermitted intercourse with the Infinite Spirit within and without, will strengthen our spirits and make them fitter to battle with every temptation however menacing it may be. The joy of contending, the struggles of the will in heroic battles with evil, the redeeming power and infinite grace of love in reclaiming the degraded and the lost, will purify our spirits that evil commmunications can never more have power to harm us.

May the All-pervading and Infinite Spirit, of whose essence we are and hope to be, pour down his grace upon us and sanctify us wholly in his service in which alone is perfect freedom.

Bible Students.

The Remonstrant Synod of Ulster owes its existence to the stand taken by a minority of the General Assembly, against the movement led by Dr. Cook, to enforce subscription to the standards of faith. Dr. Cook's action was due to what he called "the invasion of his parish," by a representative of the Unitarian Society which afterwards became the "Western Union" of Unitarian and Free Christian Congregations in the West of England. The deputy was Mr. Smethurst, to whom a memorial hall has been erected in Moreton, Hampstead, in Devon. Mr. Smethurst's lecturing tour took in several of the towns on the west of Strangford Lough as well as centres around Belfast, if not in Belfast itself. Several Presbyterian congregations were Unitarian and Dr. Cook took this occasion to sound the Kirk's alarum;—

"A heretic blast has been blown in the West.
That what is not sense must be nonsense."

A few of our ministers at the present time may have occasion to re-iterate the protest of Dr. Cook, "that their parishes have been invaded," this time by a school of Unitarians, who do not use the name, but whose declared principles show them to be such. They are the International Bible Students' League, otherwise Christadelphians, a body originally founded by an Edinburgh medical man, and which struck its roots in America.

They condemn the clergy, for one reason among others "because they teach the unscriptural and God-dishonouring doctrine of the Trinity." Surely such a condemnnation of the doctrine of the Trinity ought to satisfy the most ardent members of the Ulster Unitarian Association. The Plymouth Brethren are strict enough, in all conscience, but they wouldn't speak in that way of the Trinity. "The Bible Students'" strongly condemn Modernism and Modernists as being of the Devil. But are they not themselves Modernists of a type?

Yet in the Authorised Version which they seem to make use of, the doctrine of the Trinity is expressly stated:—"There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one." How then does it come that the doctrine of the Trinity is unscriptural? That can only be so, by referring to the Revised Version which is "modern," where the text is left out altogether, as the authority for it in the old manuscripts is very weak.

If "Bible Students," accept a modern version, instead of the older and more familiar version, are they themselves, not modernists? Very well, let them be consistent, and on the same ground declare the Atonement to be unscriptural, because that word also has been left out of the New Testament. But, they won't do that. Nor can we expect them to accept another text which gives the key to an interpretation of parts of the Bible, viz.: "Which things are an allegory," and "the Bible Students" insist upon taking the Bible literally. "Millions now on earth will never die." "Wait and see."

ULLIN.

Remonstrant Synod.

Annual Meetings of the Non-Subscribing Presbyterian Church, in Belfast, Tuesday and Wednesday, June 19th and 20th, 1928.

The Ninety-ninth Annual Meeting of the Remonstrant Synod of Ulster in the First

Presbyterian Church, Rosemary Street, June 19th at 4-30 p.m. when the Rev. J. H. Bibby, Ex-Moderator presided and conducted the Devotional Service. The Rev. J. G. Davies, Comber was elected Moderator for the next 12 months. He thanked the Church for the honour, and expressed the opinion that the work of the Non-Subscribing Presbyterian Church is as necessary to-day as ever. He hoped the principles of non-subscription would ever be kept to the forefront. Though their numbers might be few, the members of the Church were proud of their great heritage, and their great principles. "Let us," he said, "work with new zeal and a new will in the days that are to come."

The Rev. John Barron was appointed clerk to the Synod, and other appointments were :—Assistant Clerk, the Rev. J. A. Kelly ; hon. treasurer, Mr. W. M'Robert ; hon. auditor, the Rev. G. J. Slipper.

The reports of the Finance, General Purpose, and other committees were adopted and the Synod voted honoraria of £25 and 50s. respectively to the Revs. J. A. Kelly and G. J. Slipper for their continued and devoted work.

The Non-Subscribing Church.

Meeting of General Synod. Outgoing Moderator's Address.

The General Synod of the Non-Subscribing Presbyterian Church in Ireland met in the First Church, Rosemary Street, Belfast, the Rev. D. J. Williams, Moderator, presiding.

The roll was called by the Rev. G. J. Slipper, clerk, and there was a fair response by ministers and elders.

The Moderator, in rising to ask the Synod to appoint his successor, said he had regarded it as a great privilege to hold the highest position in their Church. He returned thanks for the measure of support and sympathy he had received during his term of office.

The duties devolving upon a minister of their Church were exacting, and demanded all his time. They were Presbyterian in Church government, and they were servants of the whole Church, not local independent entities. There was no such thing as independency in their Church ; sometimes it had asserted itself, but with destructive tendencies. They had had their share of

CHANNING HOUSE SCHOOL,

HIGHGATE,

LONDON, N. 6.

PUBLIC SCHOOL FOR GIRLS.

CHANNING HOUSE SCHOOL stands on Highgate Hill, overlooking Waterlow Park, only a few minutes walk from Parliament Fields and Kenwood. With its hockey and netball grounds, hard and grass tennis courts and beautiful gardens it enjoys not only many of the educational advantages of the Country, but also those which easy access to London alone affords.

Excellent facilities are provided for training in all branches of Domestic Science as well as for the General School, Matriculation and Intermediate Examinations of London University and for entrance to Oxford and Camb ge.

An Examination for an Entrance Scholarship of the value of 30 Guineas a year will be held at the School in March, 1928.

Fees, 130 Guineas.

For Particulars and Prospectus, apply to the Head Mistress.

these, but not with regard to the formula of faith, as in other Churches, but they had had to grapple with disruptive tendencies. The remedy for that was greater enthusiasm in the work of their Church, and more activity on the part of all.

There were reasons for making a great effort to secure solidarity in Christian activity. The world they lived in was perturbed and annoyed. Things did not come easily with people who had to make ends meet. There was want of buoyancy Unemployment was rife and likely to continue. Economic questions occupied public attention more and more as time went by. There was a strained sense of insecurity making the public nervous and afraid of the future. Governments were great spendthrifts and pressed too heavily on the people, causing industrial activities to languish.

Proceeding, the Moderator referred to the development of the Spirit of God and the demand for recreations which had formerly been unfamiliar; but, he said, they could not regard those modern symptoms as altogether evil. Many of them—perhaps most of them—were to the good and made for the elevation and better health of the public

"An Inferiority Complex."

The parade of luxury and other things coming under their notice were referred to by the Moderator, who said this seemed to encourage the depressing belief that there was nothing more worthy of aspiration than to take one's ease and have a good time—eat, drink, and be merry, for to-morrow they died. That he thought, in some measure, was a trend of modern social activity. Whether there was a move in that direction or not it was painfully evident that the Christian world was suffering. There was an inferiority complex which placed it at a disadvantage when it attempted to compete with the glamour of the infinite variety of entertaining spectacles provided in the modern world.

The Synod elected the Rev. W. G. Marsden, Templepatrick Presbytery, Moderator, in succession to Mr. Williams, who, in their name, extended to him a hearty welcome.

Addressing the members, the new Moderator said he hoped to be able to uphold the honour and the dignity of the Church to which they all belonged.

Proceeding, Mr. Marsden reviewed the religious condition to-day, and said while the whole Christian world had been converted to their beliefs, it seemed to make no difference to them; it did not help their Church in the least. People did not come to their churches, and yet they held the same beliefs as they held. The great bulk of the public, while seeming to be entirely of their persuasion, and extremely kind and good, did not come to their churches except on special occasions.

In referring to the teaching of to-day, the Moderator said it seemed that they were more orthodox than others. There was an excellent Bishop of the Church of England who did not mind regaling his own hearers with the gospel of human origin, not according to the Book of Genesis but according to Darwin; and there were many additional examples of that kind of preaching. It must be extremely attractive to the people of other Churches to listen to those discourses, but, so far as they were concerned, he did not think it was wise to emulate them, for the simple reason that it was stale to their own people.

In continuing, the Moderator said he thought the time had come not only for their own Church but for all churches to construct their sermons differently. They ought to avoid dwelling on social and political problems, which could never be solved, and preaching to people who were not present. It ought to be their object not to deal with those subjects, but to preach to their people so that these might leave the steps of their church refreshed and enabled to go on fighting the good fight.

Fortieth Year as Treasurer.

The Synod then re-elected the Rev. G. J. Slipper, clerk and the Rev. J. A. Kelly, hon. treasurer. The latter, amidst applause stated that he entered upon his fortieth year in that office.

Visitors were invited to sit and deliberate.

One of the reports received dealt with the theological library. Some discussion occurred over this, as to the selection of books and their availability. A few members complained that while on the committee they had not been summoned to a meeting for thirty, forty, or fifty years. (Laughter).

The Clerk said the names of the committee were sent out in the report.

The Rev. A. Turner, M.A., mentioned a request from San Francisco for books including a copy of the Non-Subscribing Presbyterian. He wanted to know if he would send it on to San Francisco, or if the Synod wished him to retain it for them.

That copy contained the earliest records of their denomination.

The Synod accepted Mr. Turner's offer and heartily thanked him.

An appeal was made on behalf of the magazine.

Sermon.

"The Existence of the Devil and Hell."

Preached in All Souls' Church, on Sunday, January 23rd, 1927, by S. P. Whitehouse.

In their origin, the ideas associated with the Devil and Hell have nothing to do with Christianity.

They were in the world thousands of years before a word of the Bible was written.

What Christianity did was to take over the conceptions of a supreme evil spirit and a place of torture for the wicked, and give them Christian names, just as it took over the ancient festivals (Christmas for instance) and gave them Christian names.

The ideas of the Devil and Hell arose quite naturally from man's theories of the way in which the universe was constructed. Until about 400 years ago, the universe was regarded as a huge three-storied building.

The writers of the Bible imagined the universe to be a huge edifice of three floors.

There was the heaven above in which the stars were fixed ; the earth beneath, a large flat circle the centre of which was Jerusalem, while below the earth was a great dark dungeon, the abode of the supreme evil spirit and his helpers.

The Copernican astronomy altered all this. Gone for ever is the crude idea that the earth is the middle floor of a huge structure with Heaven on the top and Hell beneath, but unfortunately we still retain many of the ideas associated with this theory of the universe.

Dean Inge has well said that " the implications of Copernican astronomy in the field of dogma have never been faced and are not faced to-day," and in nothing is this so well illustrated as in the popular notions of Heaven and Hell.

People still regard these places as geographical localities. They still point upward when speaking of Heaven and downward when emphasising their remarks about Hell, apparently oblivious to the fact that they are living on a ball which revolves on its own axis once every twenty-four hours and which is rushing through space at the rate of eighteen miles a second.

The idea of Satan, a being responsible for all the evil in the world, came into the Christian Religion from the Hebrew Religion which in turn borrowed it, during the sixth century B.C. from the Persian Religion.

Satan is just a figment of the imagination and is an attempt to personify the forces of evil. He has no existence outside a man's mind.

Just as the science of astronomy has freed us from the superstitious belief in Hell, so the sciences of biology and psychology have freed us from the primitive belief in the existence of the Devil.

Up to the end of the Middle Ages there was some excuse for those who regarded Hell as a geographical locality situated somewhere underneath the earth because up till that time the earth had been regarded as the middle floor of a huge three-storied building. To-day there is not the slightest excuse for such a crude belief, now we know for certain that underneath the earth is, not another realm, but an unbounded expanse of God's sky.

It seems incredible that in these days of enlightenment, these crude ideas of the devil and hell should be associated with religion.

Quite apart from the fact that they are myths which have come down to us from the days of astronomical and biological ignorance, they involve ideas of God which are degrading and unjust in the extreme, ideas directly opposed to the God of Love and Mercy taught by Jesus.

Isn't it time that the Church realised that it is nothing short of blasphemy against God and against all that is highest and best in human nature, to even suggest, let alone teach, that the Devil and Hell are anything more than figments of the imagination ?

King Baby and the Right Way.

He was only a little slip of a boy, a mere baby, still wearing kilts and unable to clearly speak his name.

There was nothing strange about him, and his home was a workman's cottage, but he, like many other babies could say amusing things in baby-like accents. Most babies are said to do and say marvellous things, and occasionally they do really say profound words.

On the occasion in question, King Baby was taking his first stroll by himself—going to meet daddy coming home from Church — Daddy reached home before baby, and it was quickly discovered that something had gone wrong. A search party was soon in search of the wanderer, and daddy paced up one street and down another without catching sight of the little fellow. He therefore returned home to see if any news had come through, and to his delight there was a big policeman in the doorway with baby in his arms. The policeman had discovered baby wandering about and with his practical eye discovered he was lost. He therefore asked him his name and where he lived, and although these things could only be told in the lisping of a baby's tongue, they were told in that way and the policeman understood.

When daddy came on the scene there were big tears streaming down baby's face. He did not want anyone to be cross with him, and just as childishly as he told the policeman his name and where he lived, he turned and said, " Well, dad, I know I got lost, but I didn't mean to. I only went the wrong way instead of going the right way, but I would have gone the right way if I had not gone the wrong one."

A fervent " God bless him ! " escaped the lips of the policeman as he handed the little fellow to his mother, and as was said of the mother of Jesus the parents kept these words in their hearts.'

This is a little human story, but it illustrates the world of to-day, Civilisation has lost its way ; industry and things associated with it have gone wrong. It was never in the mind of humanity to go wrong, but where is the policeman who can understand its accents and lead it home ?

Newry Children's Service.

The Rev. G. J. Slipper's Flower Service Address.

The First Presbyterian (Unitarian) Church, Newry, was packed on Sunday evening, June 17th, by a happy throng of parents and children on the occasion of the Annual Flower Service and Sunday School Anniversary. Conspicuous among the congregation were the Girl Guides, Boy Scouts, and the Church Lads Brigade. The Rev. G. J. Slipper presided, and delivered a special address.

The service opened with the singing of the Hymn, " With happy voices ringing," and the children followed by repeating the praise service with response. Then came the Hymn " Jesus bids us shine," after which Bella Hanna (one of the senior school pupils) read the first lesson. Mrs. M'Kinstry was the soloist for the Paraphrase, " Let us with a gladsome mind," in which the congregation sang their part with much fervour. The second lesson was read by William M'Cracken, followed by the Hymn, " There is beauty all around." The children sang very delightfully in the Anthem, " Solemn and beautiful cometh the Light." The collection, which was in aid of the funds of the Sunday School, was taken up by four school pupils—Agnes Lockhart, Sadie Wharton, Evelyn Hanna, and Jimmie M'Kaig. Mrs. G. J. Slipper presided at the organ. The service concluded with the singing of " Onward Christian Soldiers " and the pronouncement of the Benediction by the Rev. G. J. Slipper.

For the occasion the church was tastefully decorated.

Mr. Slipper, in the course of the service, delivered an interesting address from the 11th to 17th verses of Psalm 34, and at the conclusion he said—Before closing I should like to express the thanks and appreciation of the boys and girls of our Sunday School to the members of the Church Lads Brigade Girl Guides, and Scouts, and their leaders, for the kindness they have shown in turning out in such good numbers to help our service. This kindly spirit of co-operation and fellowship expresses the true principles for which these organisations were provided. Some may say you have not spoken at all about the flowers, but they have been before my mind all through this address. They create the vision of that beauty and character which we all wish to see in the rising generation, and amid so much in life that counteracts, it is well for us all, especially the parents and grown-ups, to interest ourselves on behalf of the children that their fair young lives shall be rooted and grounded in Christ, and grow up to a true and perfect manhood and womanhood.

Reports.

Unitarian Women's League. Ulster District Branch.—The Ulster District Branch of the Unitarian Women's League held their summer Quarterly Meeting at Larne on

Saturday, 23rd June. The service was conducted by Mrs. E. R. Jackson, whose address was much appreciated. Later, Mrs. Glynne Davies, and Miss M'Ninch, who represented their branches at the Whit week-meetings in London, gave a very enthusiastic and interesting account of the proceedings. A letter from Miss Armstrong, the President of the Ulster District Branch, was read. In it Miss Armstrong expressed her regret that she was unable to be present at the meeting and stressed the points which she had thought most important at the London Meetings.

* * *

Women's League. Stanhope Street.—The Annual Excursion took place on May 21st to Ardglass, a large party enjoying the fresh sea breezes at that pleasant resort. Sunshine favoured that excursion but those who accepted the invitation of the Comber branch on Saturday, May 26th were not so favoured. But the reception given by that hospitable branch made up for the unkindness of the clerk of the weather, and those who would not face the elements were decidedly the losers. The branch will meet next at Larne on June 23rd on the occasion of the Quarterly meeting, and then they can look forward to the summer meeting at the Farm, where they have again been invited by Miss Bruce and Miss Hutton.

Obituary.

Mr. HUGH SCOTT.

Ballyclare.—It is with sincere regret that we record the passing of Mr. Hugh Scott, a esteemed and valued member of our Congregation and Committee. Mr. Scott had been in indifferent health for a considerable time, but with the passing of the winter and the advent of warmer weather it was hoped that his health would be recruited. In this, however, our hopes were not destined to be realised and after a relapse, the end came peacefully at his residence, Bleak House, Ballynure, on Friday, June 1st. We can ill afford to lose such a loyal and devoted member, for although active participation in church work was impossible latterly, his interest in all pertaining to the church's welfare was as manifest as ever, his advice on many matters was well worth seeking and always freely given. He was a man not only of active intellect but of warm sympathetic heart, thinking ever of others, never of self, and throughout his long and tiresome illness always uncomplaining. He leaves behind him a gracious memory. We shall miss his wise counsel, his smile of greeting, his genial companionship, but while we think of our own loss, we think especially at this time of the loss to those to whom he was very dear. To them as well as the other relatives and friends we tender our very sincere sympathy in their sad bereavement. The services at the house and graveside were conducted by the Revs. J. M'Cleery and A. M. Bell.

TOC H. DECISION.

Rev. S. P. Whitehouse in his article implies though Toc H Council failed to bar out Unitarians on the excuse that they were not Christians, yet they caught them on the "Incarnation." But have the Council succeeded on that point? Archdeacon Wilson in his book on "The Atonement," makes the At-one-ment and Incarnation identical; apart from any miraculous birth.—ULLIN.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1. **Hon. Secretary—Mr. C. J. M'KISACK.**

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock ; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.
Books at Lowest Discount Prices for Cash.
Any book not in stock will be procured on shortest notice.

The Shop is under the personal management of Mr. J. H. GILLILAND, 35 Rosemary Street, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly soilicted, and should be sent to

Rev. G. J. SLIPPER, Hon. Treasurer, 7 TREVOR HILL, Newry.

MANUAL OF DEVOTIONS. Compiled by REV. C. M. WRIGHT, M.A. Suitable or young people. **1/6.** by post **1/8.**

MAN IN THE LIGHT OF EVOLUTION. By Professor J. ARTHUR THOMSON. **1/6.** By post **1/8.**

THE FIRST THREE GOSPELS, 2/-, by Post **2/4. THE LIFE IN PALESTINE WHEN JESUS LIVED.** By Dr. J. ESLLIN CARPENTER. **2/-.** By post, **2/5.**

THE STORY OF JESUS. As Told to Children. By MARY FRANCIS, L.L.A. 33 pictures to illustrate the book. **8d.** "Read with eagerness by the children." **1/6,** By post **2/5.**

THE APOCRYPHA. Its story and Messages. By S. H. MELLONE, M.A., D.SC. Ready Shortly. **2/6.** By post 2/9.

THE SUNDAY SCHOOL MONTHLY. Specimen Copy Free. **2/6** per annum.

THE LINDSEY PRESS PORTRAIT GALLERY.

The following Postcard Photographs are now obtainable at **2d.** each. **6** or more post free. (Postage ½d. on single copies).

Dr. BROOKE HEREFORD. **Dr. MARTINEAU.**
Dr. CHANNING. **Dr. CARPENTER.**
Dr. JACKS. **Dr. GOW.**
Rev. W. G. TARRANT. **Rev. J. H. WEATHERALL.**
Rev. C. J. STREET (President B. & F.U.A.).

A BOOK OF SELECTIONS from STOPFORD A. BROOKE, with Portrait and foreword by Dr. L. P. JACKS. A Beautiful Gift Book. **2/6.** By post 2/10.

OXFORD SUMMER SCHOOL LECTURES. Reduced to **4d.** each. Postage ½d. each. **Teaching our Faith,** J. HARRY SMITH ; **Bible Teaching in Sunday Schools,** T. M. FALCONER, B.LITT. ; **The Use of Literature in the Sunday School,** EDGAR DAPLYN, F.R.S.L. ; **Patriotism in the Sunday School,** D. W. ROSS, M.A. ; **Our Faith,** illustrated by Biography, RAYMOND V. HOLT, M.A., B.LITT. ; **The Primary Scholar,** DOROTHY TARRANT, M.A. ; **The Appeal of Jesus for To-day,** Dr. H. GOW ; **The Religion of the Adolescent,** MARGARET DRUMMOND. M.A.

LINDSEY PRESS,

5 Essex Street, LONDON, W.C.2.